



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. By <sup>1</sup> The Heaven <sup>w</sup> the zodiacs <sup>2</sup> possessor.	وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾
2. By The Day, the <i>man'oo'de</i> (that which was promised).	وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾
3. By <sup>3</sup> a witnesser and <i>mashboo'de</i> (that which was witnessed).	وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾
4. (Had been) killed <sup>4</sup> the rut's <sup>5</sup> companions.	قَتَلَ أَصْحَابِ الْأَخْذُودِ ﴿٤﴾
5. The Fire <sup>w</sup> the fuel <sup>6</sup> possessor.	النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾
6. <i>Edb</i> (whereas/ while) they (are) on it <sup>w</sup> sitters.	إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾
7. And they (are) on what they <sup>z</sup> do by the believers (are) witnessers/testifiers. <sup>7</sup>	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾
8. And not they <sup>z</sup> resented <sup>8</sup> of them except that they <sup>z</sup> believe by Allah, The Mighty The Hameede (iteratively praised and multitudinously praiser He).	وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾
9. Who for Him (is) the Heavens' <sup>w</sup> and the Earth's <sup>w</sup> proprietorship; and Allah over every thing (is) <i>Shahedon</i> (Witnesser/ Testifier).	الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾
10. Verily who <sup>r</sup> <i>fatano</i> (they <sup>z</sup> engaged in sinful/immoral/unpraised deed/say) the he-believers and the she-believers afterwards not they <sup>z</sup> repented, so for them (is) Hell's <sup>w</sup> torment and for them (is) the burning-torment.	إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَهُمْ فِيهِ خَالِدُونَ ﴿١٠﴾
11. Verily who <sup>r</sup> they <sup>z</sup> believed and they <sup>z</sup> worked the righteous-works <sup>w</sup> for them (are) gardens <sup>w</sup> run <sup>w</sup> from under it <sup>w</sup> the rivers; <i>tha'leka</i> (afar-that-it/ that) <sup>x</sup> (is) the win the big.	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾
12. Verily your <sup>t</sup> Lord's seizing (is) surely severe.	إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾
13. Verily He, [He] initiates and repeats [He].	إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾
14. And He (is) The <i>Ghafooro</i> (iterative Forgiver) The <i>Wadoodo</i> (repetitive affection Giver).	وَهُوَ الْغَفُورُ الْودُودُ ﴿١٤﴾
15. The <i>Arshe's</i> <sup>9</sup> (Throne of Kingship)'s Possessor, The Supreme.	ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

<sup>1</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of the “السَّمَاءِ,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

<sup>2</sup> The word “البروج” has *many* meanings. That is why Qur'an commentators have differed as to its *exact* meaning. Some said the *constellations*, other said *castles* in the Heavens, yet others said the *watchers* in the Heavens, and yet other said the commonly known twelve *zodiacs*. See القرطبي.

<sup>3</sup> Ibid.

<sup>4</sup> Every expression in The Qur'an “*had been killed*” means “*had been cursed*,” says Ibn Abbas. See القرطبي.

<sup>5</sup> The word “الإخدود” means sunken track. See الراغب.

<sup>6</sup> The word “الوقود، بفتح الواو” is firewood, but also it could mean any fuel. See اللسان.

<sup>7</sup> The word “شهود” could carry a *double* meaning: (1) *witnessing*, or (2) *witnessers*.

<sup>8</sup> The word “نقم” in “تنقموا” could mean: (1) *resented*, or (2) *avenged*, or (3) *disapproved* or *denied*. See الراغب and اللسان.

16. <i>Fa'aalon (Ever/Stalwart-Doer)</i> for what [He] wants.	فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾
17. Has come (to) you <sup>g</sup> the hosts' narration.	هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾
18. Pharaoh and <i>Thamooda</i> .	فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾
19. Rather who <sup>r</sup> unbelieved they <sup>z</sup> (are) in gainsay.	بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾
20. And Allah from beyond <sup>10</sup> them (is) Surrounders.	وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾
21. Rather it <sup>x</sup> (is) Qur'an <sup>x</sup> Supreme. <sup>x</sup>	بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾
22. In a tablet <sup>x</sup> <i>mahfoodhen</i> <sup>x</sup> (that which is being kept-up safe and secured). <sup>x</sup>	فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

<sup>9</sup> The word “العَرْش” in the Arabic means: المَظْطَجعُ أو السِّرير الذي يُجْلِس عليه. Thus, “العَرْش” is “سِرير الملك”. See the *اللسان*. In *Ayah* 23 of (S27) *an-Namik*: “...and for her a great *Arsh*.” (S 27: 23), clearly means the “*Arsh*” is the “*Throne of Power and Dominion*.” And according to الحديث المتفق عليه = The *Hadeeth* which is agreed upon, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, The Prophet (SAWS) said: “so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by *Mosa (Moses)* he taking with a Pillar of the Pillars of The *Arsh*. So, I profoundly know not he did regain consciousness before me or he was recompensed by the *Toor (Mount)*. See شرح العقيدة الطحاوية. Refer to the attached list of *References*.

<sup>10</sup> The word “وراء” in “وراءهم” means:

- (A) “القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدّر عليه، مثلاً: و يذرون وراءهم الآخرة.”  
 (B) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.”  
 (C) ولد الولد. So, here (1) or (2) could apply. +